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Pac Theo Sem
Reading Room

MY WINDOW IVY.

Over my window the ivy climbs,
Its roots are in homely jars,
But all day long it looks at the sun,
And at night looks out at the stars.

The dust of the room may dim its green,
But I call to the breezy air;
"Come in, come in, good friend of mine!
And make my garden fair."

So the ivy thrives form morn to morn,
Its leaves all turned to the light;
And it gladdens my soul with its tender green
And teaches me day and night.

What though the dust of earth would dim?
There's a glorious outer air
That will sweep through my soul if I let it in,
And make it fresh and fair.

Dear God! let me grow from day to day,
Clinging and sunny and bright!
Though planted in shade, thy window is near
And my leaves may turn to the light.

—Mary Mapes Dodge

THE PACIFIC

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CHRONICLE AND COMMENT.

The yield of gold in the mines in the United States amounted to $96,313,256 in the year 1908.

Fourteen hundred and fifty-eight different works of fiction were published in the United States in 1908.

American universities are quite cosmopolitan. Recently a Chinese club of thirty members was organized in Harvard, and the Cosmopolitan Club, which was organized a few months ago has nearly a hundred members now, representing fifteen nationalities.

Among the speakers at the Chautauqua, at Chautauqua, New York, this year will be the Rev. R. J. Campbell of the City Temple, London, Professor George Adam Smith of Edinburgh, the Rev. John Thomas of Liverpool, Dean Shailer Matthews of the University of Chicago.

There are about twenty of these cosmopolitan clubs in the universities of this country at the present time. At Cornell twenty nationalities are represented. Only one-third of the members can be native Americans. Through these clubs a better mutual understanding and cooperation are coming about among the different peoples of the world.

The International Christian Endeavor convention will be held in St. Paul this year from July 7 to 11. "Some unusual features of the St. Paul convention will be the division of the delegates, for many of the sessions, into six groups, each considering some special form of Christian Endeaver methods. At noon each day an evangelistic service will be held, for which the groups will come together. The spectacular event of the convention promises to be a patriotic service to be held on the afternoon of July 8 on the steps of the Minnesota Capitol."

It is said that Rabbi Stephen S. Wise, who went from Portland, Oregon, not long ago, to New York City in order that he might lead on a new American judaism is preaching a theology in keeping with Americanism and world progress, and is winning considerable moral and financial support. His platform is: (1.) That Judaism is to be preserved, not in its forms, but in its spirit; that it does not need a Christ, for all He did, it says, was to repeat what had been known by the world, at least by Jews, for hundreds of years; that America must be really religious or go to pieces, as Rome did, and that Judaism is the religion that eventaully must save it. (2.) That old forms must be sacrificed; that religion must change with the times; and that there is nothing sacred about ceremonial. Mediaevalism must give place to modernism, not, perhaps, in theology, but in forms of public worship, and in ideas underlying those forms. (3.) That the rabbi must be free from financial domination and personal dictation; if he sees sin in high places he must be in position to denounce it, without danger of losing his pulpit, his opportunity to preach."

The present social system was under discussion recently in an illuminative manner by the Manhattan Congregational Ministers' Association. Professor Charles Smith, of the People's Institute took the position that the order condemns itself and must pass. "When individual interest and communal interests conflict, the communal must prevail. I think we have passed the acute danger stage. There has been an awakening of moral consciousness. I believe that we are indebted to one man more than to any other for the awakening; that is Theodore Roosevelt. We needed the club." In the course of his remarks Professor John Bates Clarke of Columbia University said: "A few years ago the argument against socialism was that no men or body of men, in the guise of government, would be competent to take possession of and manage all industry. That, as you know, is the end of socialism, but within twenty-five years conditions have arisen which have proved through the trusts, how competent man is to manage vast affairs. We are face to face to-day with the necessity of counteracting the evils of consolidation in the building up of great monopolies that do not act for the benefit of the public. It labor is inexorably robbed by the present system, then socialism ought to come." Dr. Washington Gladden expressed the judgment that there are great possibilities under any system that can get a better motive down into the hearts of men. Whether the present system is worknig toward better conditions, Dr. Gladden said was a matter of grave doubt to him. "Such business as is a natural monouoly should be in the hands of the government, and the problem of statesmanship for a long time to come will be that of deciding where the dividing line between collectivism and private ownership shall be placed." Slowly but surely, in a social way the world is advancing to better things for mankind; and there is much in socialism that will prevail sometime. The only thing that will enable us to stop short of complete socialism will be the most thorough kind of co-operation and profit sharing. Andrew Carnegie sees this; he fears socialism and became not long ago, accordingly, an ardent advocate of profit sharing. Of interest in this connection are certain words about socialism by Miss Frances E. Willard, to be found elsewhere in this issue of the The Pacific.

The Ingersoll lecture at Harvard was given this year by G. Lowes Dickerson of King's College, Cambridge, England, on "The Immortality of Man." There are three different attitudes, the lecturer said, on the subject of immortality. There are those who give no thought to it, those who fear it, and those who desire it. "The majority of people may be included in the first class. They do not let it trouble them except in some crsis of life, and their attitude is rather that of inadvertence than of evasion. Some people desire extinction after death merely because

they have had enough of this life and desire an oblivion of rest hereafter. Others desire extinction because they are pessmists and believe any life hereafter must be bad. I believe that the desirability of the future life must depend upon the character of many people. That third class are those who desire immortality. Just what do they desire? Oftentimes it is those persons who just simply don't want to die, particularly old people. Then there are those who would like to live their lives over and over, although not indefinitely. The christian conception of immortality was that of a heaven and a hell for eternity; a a heaven, which would embody all that the noblest soul could desire, and a hell which would contain all that the basest man could fear. Many deep minds such as Dante and Gibbons have conceived of such a heaven and hell, and this view is still by no means extinct. It is the idea of a retribution for sins and a reward for satisfaction to the heaven and hell as popularly described. Does it follow therefore that there is no use for a conception of a heaven or hell? No, I cannot say that. To me it is a sense of something making for more life and better. There will be no distinction as of wealth or rank, but merely of growth of soul. The real heaven lies beyond death. Immortality would have a far greater attraction for most people if they knew they were to be able to pursue on and on that elusive ideal of which they have been always i nquest in this life. My idea is also that of the perpetuation of one's self beyond death and the realization of one's ideals in ones self."

Great good will come to missions from the Canadian National Missionary Congress which was held in Toronto the first week in April. Under the plan adoptetd by the congress, sytematic effort will be made to secure not less than $3,200,000 each year for the work of foreign missions, which means an effort to quadruple the gifts of last year. It is hoped to increase the contribution for home missions some $1,300,000. This will make a total of $4,-500,000 or an average of five dollars per annum from each of the 900.000 Protestant church members in the Dominion. Toronto is to undertake to raise the largest amount for any one city, viz. $500,000, as compared with $142,-000 last year. This will be an average of $8.33 per Protestant church member. Montreal's share is $250,000, being an increase from $100,000 last year. Winnipeg comes third with $175,000, as against $53,000 last year. The three highest averages per membership are undertaken by cities in the west: Winnipeg leading with $10 per member, Calgary coming second with $8.88 and Vancouver third with $8.62. The total amount undertaken is expected to provide for evangelizing 40,000,000 people, which has been estimated to be the share of the non-Christian world for which Canada is responsible. At this congress it was recommended that an interdenominational co-operating committee of the Laymen's Missionary Movement be organized in every city, town and community, which shall keep in touch with the general movement, and cooperate with all individual congregations in reaching and maintaining their highest missionary efficency. Among the persons in attendance was the Hon. S. F. Wilber, consul general for the United States at Halifax who said: "I am one of the finished products of missionary work. When I went to Singapore I was a man of the world, but when I saw what Christ could make out of the poor converts there, I thought he could make something out of me. So I gave myself to him, and if my wife could come here tonight she too would stand before you as a finished product, under God, of the missionary." Robert E. Speer, speaking of the Boxer outbreak in China, said: "I tell you, men, that if the people of the Orient had come to this Dominion or to the United States and had been guilty of half the crimes against us that men from Christian lands have committted against life and decency and honor in China, the Boxer outbreak would be as the dew of the morning compared with the mad-rushing torrent of destruction with which the people of this continent would wipe out the insult of their persons and the outrage to their rights."

PACIFIC COAST IN BRIEF.

A third edition of "The Young Man's Affairs,"—the addresses given to young men by the Rev. C. R. Brown,—has been printed.

June the 1st there will be issued by the postoffice department a special stamp in honor of the Alaska-Yukon-Pacific Exposition: It will be rectangular in shape and in a circle thereon will be a picture of a fur seal standing by a cake of ice.

The Southern California Conference of Congregational Churches will hold its annual meeting at Long Beach the first week in May. The new plan of benevolences will be up for full consideration. So excellent is it in its features in general that The Pacific predicts the hearty endorsement of it by the conference.

The California Christian Advocate remarks: "Pacific Theological Seminary has placed the Christian citizenship of California under obligation by bringing to this State that distinguished and universally esteemed citizen of Great Britain, Hon. James Bryce, the British Ambassador to this country. His lectures were of the highest order." The Advocate quotes briefly from the lectures and says in conclusion: "He was loyal to the highest ideals of Christianity."

After June the 14th all persons who apply for marriage licenses in the state of Washington will have to file a certificate made out by a reputable physician and some disinterested credible person stating that they are able to meet the demands of the law which prohibits the marriage of common drunkards, habitual criminals, imbeciles, feble-minded persons, all who have been afflicted with hereditary insanity, tuberculosis in advanced stages or any loathesome disease. Persons performing a marriage ceremony contrary to this law may be fined $1000 or imprisoned for three years.

The raising of $220,000 in ten days' time for a Young Men's Christian Association building in Oakland is suggestive. People gave for that purpose as they would not have given to any church enterprise. And yet there is no institution that is more needed today than the church. But the Y. M. C. A. uses its funds in more business-like and more fruitful ways than churches use their funds. When will the churches learn wisdom? When will they put aside their differences, nearly all of which are as to things non-essential, and in ways suited to the conditions and needs of the age bear aloft the banner of righteousness? O, for men everywhere to see with reference to all

of the insignificant divisive doctrines and methods as Dr. Aked of the Fifth Avenue Baptist Church, New York, has seen and declared as to a denomination solely for keeping up the distinctive rite of baptism by immersion!

According to an article in the Cincinnati Enquirer entitled "The Life Story of the New Secretary of the Interior," when Mr. Ballinger reached Port Townsend, Washington, in January, 1890, he had $46, but no other property of any kind anywhere. At that place he formed a law partnership with Mr. John N. Scott, a brother-in--law of President Harrison and who had been collector of customs for the Puget Sound district. Later he was superior court judge, and after removal to Seattle, mayor. Mr. Ballinger while living as a young man in Topeka, Kansas became acquainted with Senator Ingalls, a graduate of Williams College, and it was on his recommendation of Williams as a poor boys' college that he went to that institution. It was there that he became acquainted with James R. Garfield who suggested him to President Roosevelt for the position of Commissioner of the General Land Office. When first at Williamstown young Ballinger kept boarders and then later helped to manage the student restaurant. He pumped the college organ for a while and during one vacation was janitor of the Congregational church.

The Rev. E. A. Child of Los Angeles, a minister in the Church of the Disciples, or "Christians," says, in The Pacific Christian, concerning Pomona College that "it is beyond question the very best as an educational institution that can be found west of the Rocky mountains." He urges the starting of a colony of Disciples at Claremont and the building of a church there, believing that they could in a few years have there one of the greatest of their churches in California. The Pacific is pleased to note the interest which many of the people of this sister denomination are taking in Ponoma College, and it is to be hoped that the interest will remain ever on that high plane on which it now is; and that if Disciples by the thousands should go in, as some hope, and possess the land thereabouts, there will never be manifest any desire for the propagation in the college of any of the distinctive doctrines of their denomination. We wonder whether a people who believe so profoundly that they are called to propagate the doctrines which distinguish them from the people of other denominations can ever actually be content to give unqualified support to an educational institution which cannot teach and propagate them and remain true to the ideals which have entered into its life, have made it what it now is, and which, if maintained, give promise of the highest and widest usefulness in the future.

Recently the Rev. Dr. McLaren of the First Congregational Church of Riverside, printed on a card and circulated among his people what he called "The Pastor's Ideal." We quote a paragraph: "To think highly of my fellow beings, especially of those who are in any way intrusted to my care; to be not alert to the evil, but observant of the good, which is more in evidence to those who seek it. To love my enemies, if I have them, knowing that enemies are often friends in disguise. To be not dogmatic, urging my peculiar views or notions upon those unto whom such views may be offensive, yet not shrinking to declare the truth as God gives me to see it; to avoid all cheap talk, slang phrases and mouthing; to keep the tongue so clean as to indicate a good condition of moral health; to live on a high plane without being exclusive; to be self-respecting without being snobbish, self-esteeming without being conceited, and self-reliant without being vain. To be punctual in the fulfillment of all legitimate promises, accurate and honorable in the business affairs of life; to live within my means and not grumble; to be faithful in my position and not envious of those in greater ones; to make the best possible use of time and talents, rising early and never retiring with a surplus of unused strength; to think great and beautiful thoughts, clothing them in simple and beautiful speech."

A unique and interesting little newspaper is one known as "The Quileute Independent." It is edited and published by some of the Indians at La Push on the Quileute Reservation in Clallam county, Washington. Among the editorials in a recent number was one in which were comments on conditions and needs on the reservation. In this it was said: "One thing we believe which is needed most, is the Church, where we can receive proper religious training, so that we can learn to attend churches when we are out in the civilized world and be respected, instead of going into saloons where we can be spoken of as outcasts. No indeed, no better result in promoting the steps in civilization can be had than training us for good citizenship with the white man's Bible. We do not even have Sunday-school here and we believe that something good for our spirit needs would surely interest us as well as we delight in watching the strange and mysterious religion, the so-called Shaker religion. This form of religious belief is said to be foolish by one of the officials in the Indian office but no rule to prevent it was made as the Indians claim their rights in accordance with the United States Constitution." Among the local items we notice one as follows: "California Hobucket moved from the home of his son Harry last week on account of trouble with his daughter-in-law." And another reads: "Mrs. Old Tom Payne was fined to work 1 day for telling stories to different families." We learn also that there was much commotion in a Shaker meeting one day "when Mrs. Sistercup fell on the floor while shaking." At a dancing party at the residence of one of the Indians it is stated that peanuts and cookies were served to the persons in attendance. At the head of the editorial columns of the paper stand the following words by John Matilton of Sherman Institute, Riverside, California: "In the near future the Indian will have to stand alone as an American citizen, exercising the same rights and privileges as the white man. How is he going to be fitted for his responsibility? For it is evident that he is not yet ready. He must have white man's chance to develop independence."

AN INSTITUTE OF SOCIAL STUDY.

An annual event of large interest and importance in Southern California is the visit to Bethlehem Institute and the study of sociological conditions in Los Angeles by the students of the colleges. Concerning the visit this year by the students of Pomona College we quote from the last number of Student Life:

"It is only necessary to ask any member of the senior class whose privilege and opportunity it was to spend a week at Bethlehem studying the sociological conditions of

Los Angeles, to find out what the week really meant. We predicted that it would give us a chance to see how the other half really lives, and so deepen and strengthen our own lives. But we predicted not half enough! Our lives were, we hope, indeed deepened and strengthened because of the realization which we had of our own possibilities: more than that, however, we could not help but catch the vision of service and a glimpse of the more abundant life which those under whom we studied are living. We saw every phase of life from the lowest to the highest. We read and studied character in all its possible phases. To Dr. Bartlett and his assistant, Warren C. Eberle, '05, editor of the Student Life, 1904-05, we owe a great debt of gratitude. Under their direction and instruction, hitherto unopened vistas of real life problems were revealed to us. Not one of the delegation could fail to catch something of the splendid spirit which they and their associates and workers in turn are putting into actual use. To them and likewise to any and all who were a part of the week's work we wish to extend hearty thanks and appreciation. This class as it is conducted every spring should be looked forward to as one of the greatest assets of the senior year. It certainly is so looked back upon by all who attended this year. The one hope and desire of the delegation as a whole is that we may show forth in our own lives something of that inspiration and usefulness and ideal of service which we have in part imbibed from those with whom we have been associated."

In order that readers of The Pacific may realize the scope of this study on the part of the students we note a few features of the program carried out during their visit by Mr. Bartlett and his assistants.

Beginning on Friday evening, April 2d there were lectures on "Social Causes for Dependency" and on "Home Visitation."

On Saturday visits were made to the office of the Associated Charities, the Hollenbeck Home, Los Angeles woodward and labor bureau, the orphans' home, the county farm, and the city recreation center.

Sunday forenoon there was a sermon by Dr. Bartlett. In the afternoon came visits to several rescue missions, the Salvation Army meetings, and those of the Volunteers of America, and the county hospital.

Monday the police courts, the city and county jails and stockade were visited. In the afternoon lectures were heard on "The New Justice," and "Suspended Sentence and Adult Probation."

Tuesday was given to "Juvenile Delinquency." At which time there were addresses on the causes of juvenile delinquency, juvenile court work, and the physical condition of the child. The work at the Whittier School, the George Junior Republic and the Detention Home also had consideration.

Wednesday was devoted to a consideration of housing and living conditions. Congestion in Eastern cities was set forth by a lantern slide lecture; and there was a study of local sanitary conditions by visits and otherwise.

That evening "Problems of Public Health" was the subject of an address by a local physician.

On Thursday there were visits to play grounds, to the college settlement, to the Bethlehem night schools, the Chinese schools and the Russian People's University—one of Bethlehem's features.

On Friday morning came a visit to the Labor Temple, where addresses were listened to on "The Spirit of the Labor Movement," and on "Socialism and the Industrial Problems."

Industrial plants were next visited. And that evening the program was closed by addresses on "Local Child Labor Conditions," and "The Spiritual Aspect of the Socialist Movement." This closing address was by Mr. Bartlett.

THE VALUE TO THE RELIGIOUS LIFE OF THE RESURRECTION OF CHRIST.

Rev. Harry R. Miles.

Our churches are fuller at Easter than on any other Sunday of the year. Despite the numbers who attend thoughtlessly, the Easter message does most to fill the churches, it quickens and satisfies multitudes of waiting hearts. This message centers in the question of immortality, which must deeply concern men who think about it, as all are brought to do at times. It is a question which will not down. An old Buddhist book represents a mother weeping for her daughter, and crying beside the pyre where her body has been burned, "Iva, Iva!" An attendant seeks to silence her by saying, "Eighty-four thousand maidens, named Iva, have been burned upon this pyre. Which of these is it for whom **you** weep?" This remark does not show less reason than appeared for concern for the dead; but for 84,000 times the concern then seen. To every one of those mothers the question of immortality had been brought home as **the** question of life,—the one matter of interest as it is to all of us at times.

What is the relation of the resurrection of Jesus to belief in immortality, as this effects present religious life?

I. How far is belief in immortality indispensible to religious life?

Some hold it the basis of morality, and quote Paul's sentence, "If the dead are not raised, let us eat and drink, for tomorrow we die." Paul, in quoting this proverbial sentence from the Old Testament, recognized the restraint upon men of a belief in future rewards and punishments and that only such a belief will keep a class of men from grossness. They are however men of low moral order. Paul would not accept their dictum. He who said of his future that for him it would be better to depart and be with Christ, but that for his friends it was better to stay, and so he expected to remain and battle on, did not base moral choices on expediency.

We all dissent from the idea that without belief in immortality men would sink into beasts. We agree with Robertson that "Whatever else is doubtful, this at least is certain. If there be no God and no future state, yet even it is then better to be generous than selfish, better to be chaste than licentious, better to be true than false, better to be brave than a coward." When deprived of every prop, the moral nature of a strong man still stands on its own feet, and we witness the sublime heroism of Job, as with God and the world against him he declared:

"Behold, he will slay me. I have no hope:
At all adventures I will take my flesh in my teeth,
And put my life in my hand.
I will maintain my ways before him
Till I die, I will not put away mine integrity from me."

If a man is without this care for integrity, and would just eat and drink, if he dared; if this is his ideal of life, it is hard to be greatly interested in the continuance of

his life beyond death. He is not yet human, or alive. Christ said of one such, "Thou fool." Belief in a future judgment may rouse such a man to see his folly and direct his attention to the religious life. The apostles held up the impending judgment as a motive to repentance. Yet we find men of high moral life who do not believe in immortality, and it is evident that however much the moral life is inspired by this belief, it is not wholly dependent upon it.

II. The question of immortality is not bound up with any one event of history. It does not hang upon the balance of evidence for credence of the resurrection narratives. Neither does it concern one aspect of our lives,—that of death and what follows. It faces one in all reflection upon life, and is avoided only by not thinking. Richard Roth goes to the root of the matter, in his words, "Whoever believes in God, must also believe in the continuance of men after death. Without such continuance, there were no world which could be conceived as the goal of God." The question of immortality is that of whether this life has any meaning for God, or for us.

Men have always insisted that it has, and the meaning is that the highest in it abides. There has been difference of opinion as to the vehicle in which the good is perpetuated. Many have held that it is the race, the individual perishing, while his stock takes up and carries forward his virtues. Others have advocated the more individual conception of the survival of one's fame, or unconscious influence, in that "choir invisible whose music is the gladness of the world." Still others, with a wholly impersonal conception, think of the laws of life as the eternal moulding principle, like Clough, who sings:

"It fortifies my soul to know
That though I perish, truth is so."

These three conceptions, which may be called phases of an inquiring and improving race, have all been regarded as possible principles of a moral world.

If the idea of participating in the production of such a race offers men the basis for belief in a moral world, in which the good is conserved; it does not present a conceivable goal for God. Three or four generations ahead are all that appeal vitally to our imagination. If what a father does and is counts with his children's children, and their children, he may feel that he has found a permanent place. Our abilities at reckoning are much like those of the Indian tribe who counted "One, two, three, plenty." But God is not blinded. There is no ongoing race unless its individuals survive death. If science knows at all what it is talking about, the race has no more an abiding place here than the individual has. The tenure of the race is longer than that of the individual; but whether the lease run out at the end of this generation, or after millions of millions of generations, this world has no meaning which we can conceive for God, or for a far-seeing man, if the whole human development is to slump at the end.

The question of immortality is then that of whether man, and all that man stands for, is the accidental by-product of a physical world without intelligent or moral basis, or this is a world with a meaning. The meaning we find in the world process behind us is that it has led up to man, and the question of immortality is whether that process will remain consistent, or will decry itself at the end. This alternative is not escaped by shifting thought from survival of the individual to that of the race; for this simply postpones the issue. It does not meet it. We must come to the conclusion toward which Shakespeare's sonnets show him moving, as he dwells on the meaning of a beautiful life he had lost. He sings first of its survival through breed; then in the second group of sonnets asserts the survival of the memory of the life; and finally the survival of the soul itself, which fed within, grows independent of the body, and there is no dying then. The only immortality is the Christian conception of the spirit surviving death.

III. What is the relation between the resurrection of Christ and this belief in immortality?

Belief in the reanimation of the dead was firmly established in Judaism before the resurrection, and was denied only by the Sadducees. The parable of Dives and Lazarus, the story of the bodies of the saints who came out of the tombs and walked the streets of Jerusalem during the crucifixion, show how common the belief had become.

Does then belief in immortality hang on the fact of the resurrection, or does faith in the resurrection hang upon belief in immortality?

Paul couples the two, as parts of one whole, saying, "If there is no resurrection of the dead neither hath Christ been raised," and in the same paragraph, "If Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead." I Cor. 15: 12-13. Paul considered that the one law that the dead are raised applied both to Christ, and to other men. The distinctive thing in the case of Christ was the appearances after he rose. Belief in these appearances fortified belief that the dead are raised, and does so today; as also belief that the dead rise fortifies credence in the appearances.

The religious worth of the resurrection of Christ is less in that which is distinctive of it,—the appearances,—than in what is common to Christ and to us, and this, which is the center also of Paul's faith as to immortality, is not the act of the resurrection, but is the belief in "God the Father who raised Christ from the dead, and who works in us according to the same power that wrought in Christ." Eph. 1: 19-20. We, like Paul, go behind the event to its cause. Our belief in immortality rests on this belief in God, a knowledge of our heavenly Father which has come through Christ; and chiefly through his words and ministry. Hence our faith in immortality is more bound up with the life than with the grave of Christ.

How did Christ feel about the future?

Look through the synoptic gospels for Christ's words as to the future, and you find almost nothing said of death and the life to come. All is about the nature and the worth, not the place, or time of life;—and the worth of life to God, who clothes the grass, feeds the sparrow, and of course cares for his children, who are of much more worth than these. We have caught from Christ belief in the worth of human life. As Arnold Meyer says: "Christ's even and unperturbed bearing through every kind of experience attested his belief in the unending value of the human personality before God, and the worth of every man for all other men." To Christ every man was inestimably precious. The question of immortality is, "Does God value men as Jesus did?" Our faith that he does, rests supremely on the consciousness of Jesus.

That consciousness has become so largely our own that it has already given us life with a new value, and when life is found, it believes in itself. As Shiller says, "Out of the cup of the soul's riches, foams up her endlessness."

John put the same thought in the sentence, "We know that we have passed out of death into life, because we love the brethren." To find what love is, is to believe that it is the greatest thing in the world, and that it abides.

The evidence for the appearances of Jesus after his death counts toward raising our faith that Jesus rose to a demonstration. Our belief that he rose is not so dependent upon the appearances as was that of the apostles. It has been said that in the early history of Christianity the miracles carried the faith while today faith carries the miracles. This principle has an application as to the supreme miracle, the resurrection. The disciples required the appearances to make them believe not simply that Jesus lived; but to believe in the nature of his kingdom which they had misunderstood. The use most often made in the New Testament of the appearances is as proofs that Jesus was the Messiah. They had not believed in a suffering Messiah, and only the appearances assured them that God had wrought in all Christ did and endured.

We believe in the ministry and life of Christ because these themselves disclose God. We are so sure that God was in the life of Christ that we should believe he rose, though had been no appearances. Belief in the resurrection is not the basis of our Christian faith, but its capstone. It is the supreme assertion of faith.

The Easter faith is the most precious possession of the Christian life. Easter sermons voice it. We do not find them producing the New Testament evidence for the appearances; but voicing Christ's consciousness of the value of a man to himself, to his Heavenly Father, and therefore in the world which God rules. Dr. Taylor of Yale used to give his students a remarkably suggestive illustration of the reasonableness of belief in the future life. He imagined twins before birth endowed with conseriousness and discussing their outlook. One was hopeless and said, "This cannot last. We are crowded and in a few days there will not be room for us. The end is evident." The other answered, "It is plain that we cannot go on here, that something must happen, and that soon. I do not know what it will be; but I believe that the good God would not have given us this life to end it so quickly. Some great thing which we do not know is coming."

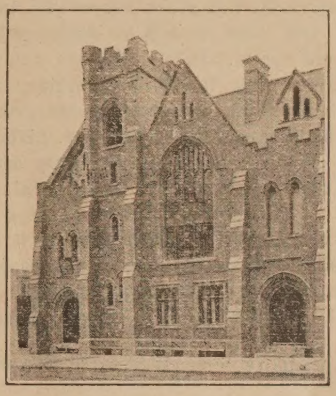
We too watch the approach of an inevitable catastrophe. All that life and Christ have taught us makes it reasonable to believe that we are not to die by that event, but to be born.

ACORNS FROM THREE OAKS.

Aloha.

An Aftermath of Easter.

Now that with banked-up flowers, and brightest songs, with loyal enthusiasm at our home altars and our pastors' warmest words for our victorious Lord we have celebrated one of the best Easters of our lives is not the next step for us who lived and suffered through the famous quake to finish the rehabilitation of that dear church, which in our family of churches, was struck the hardest? No one rises up to take that sad precedence from Green Street Church. Broken, burned, scattered! Then by an unhappy bank failure losing a large part of its insurance money how supremely have the faith and devotion of its manly and feminine, pastors been tested! How large good feeling has been for them! How many have already helped! What genuine progress they have made in a solid temple which no ordinary fire could possibly harm! What rich social and spiritual life have centered there! In the splendid barracks the pastor and wife have bravely camped, greeting friend and stranger alike with a hospitality which has made the word and the fact **home** in that crucial part of the fast rebuilding city. I can epitomize it by the five words which greeted me as I turned aside from the crowds who from the bannered heights of the hilly city welcomed the white fleet as they steamed in sailor-like precision past the Golden Gate to meet the salute from human throats and brazen cannon which we who heard remember yet. The Heroic Evans telling again that wonderful story to our appreciative citizens helps make the memory clear. They tell the story of the real and practical help that real live church of Jesus Christ had planned to give: "Welcome!" "Water!" "Toilet!" "Rest!" "Refreshments!" No wonder human hearts are touched by a gospel which cares for a man in all his interests. No other interest of



our life line of kingdom progress is belittled by making this the next rally point in a shout of victory. For, brethren, we are in sight of a victory whose joy we may all share with our Brother and Sister Walz.

This is the Home Stretch.

Hurrah! Some wise Kingdom financier who does not let his right hand know what his left hand nobly does has promised the church five thousand dollars when that amount will complete Green Street Church for its great work. They are within fourteen hundred dollars of victory.

Doctor Adams generously says Green Street is the most important church in the diocese—or something very like that. Ought such a splendid lever as the suggested five thousand fail because bereft of the fulcrum of our individual faithfulness? Every dollar now counts six dollars. It brings five more or will by the time Brother Ferrier gets these prophetic words into type Here is where the widow's mite will be mighty. Let every cradle roll babe have a dollar sent in his or her name, for by the years of manhood or womanhood it will be an honor to our fairest youth to have had part in establishing such a glorious work. Will not Sunday-school superintendents and Christian Endeavor leaders once more call their followers' attention to this great and fast multiplying investment? My pencil is moving from principle, not from a push. In enl treat you in Christ's name. The church has not entreated me. Pray for the closing up of the gap. Five thousand clinched by fourteen hundred! What a splendid financial motive for a first best investment!

Beloved reader, you know some soul you turn to in the emergencies of the church you love. That soul loves Christ's wide church if he loves any church of Jesus Christ worthily. Make this plea personal by cutting it out from our beloved Pacific and give it the endorsement of your touch of pen or pencil. You may not hear the joyful song of victory at the May Day rejoicing of victory in beloved Green Street, but I have faith that Brother Ferrier's clear types will record them and you will be glad.

Doctor McLean's Annivesary.

We have all read with admiring affection the account of the celebration of his seventy-fifth birthday as conducted in the First Church in Oakland. Our veteran's love and interest never ended there. All parts of California have been deeply enriched by his fostering care, and our wide coast knows his helpful touch. If every burden-bearing Christian whose special charity has been aided by this princely "finangelist" should send him an out and out gift for Green Street Church, or offer him a conditional gift for it in the spirit of the great heart who has offered the five thousand, the thing would be done with a minimum of apportionment for us all.

Friend, do not ask the busy Seminary President for anything more than his endorsement on your check. Do not expect an explanatory letter in reply. His time is taxed and precious. I only ask that you give him the joy of saying: "Go ahead Brother and Sister Walz; you are out of the woods!" They have brave hope of a week of rich festivity at Green Street. Have a part in it friends—your part—not anothers! Your dollars, your letter, your prayer, your congratulation! "Whatever ought to be done, by the blessing of God and the cooperation of the good can be done."

Saratoga, April 17.

SOCIALISM.

What Frances E. Willard Said About It.

The last address given by Miss Willard was at the National W. C. T. U. convention in 1897. In that address she said concerning socialism:

"Look about you. The products of labor are on every hand. You could not maintain for a moment a well-ordered life without them. Every object in your room has in it for discerning eyes the mark of ingenious tools and the pressure of labor's hand. But is it not the cruelest injustice for the wealthy, whose lives are surrounded and embellished by labor's work, to have a superabundance of the money which represents the aggregate of labor in any country, while the laborer himself is kept so steadily at work that he has not time to acquire the education and refinements of life that would make him and his family agreeable companions to the rich and cultured? The reason why I am a Socialist comes in just there.

"I would take, not by force, but by the slow process of lawful acquisition through better legislation as the outcome of a wiser ballot in the hands of men and women, the entire plant that we call civilization—all that has been achieved on this continent in the four hundred years since Columbus wended his way hither—and make it the common property of all the people, requiring all to work enough with their hands to give them the finest physical development, but not to become burdensome in any case, and permitting all to share alike the advantages of education and refinement. I believe this to be perfectly practicable—indeed, that any other method is simply a relic of barbarism.

"I believe that competition is doomed. The trusts, whose single object is to abolish competition, have proved that we are better without than with it; and the moment corporations control the supply of any product they combine. What the Socialists desire is that the corporation of humanity should control all production. Beloved comrades, this is the frictionless way; it is the higher way; it eliminates the motives for a selfish life; it enacts into our everyday living the ethics of Christ's gospel. Nothing else will do it; nothing else can bring the glad day of universal brotherhood.

"O that I were young again, and it should have my life! It is God's way out of the wilderness and into the promised land. It is the very marrow of Christ's gospel. It is Christianity applied."

AN INCIDENT IN A BILLY SUNDAY REVIVAL.

Rev. C. F. Clapp, who has just returned to Forest Grove, Oregon, from the East where he assisted in raising $250,000 for Knox College, preached a powerful Easter sermon in the Congregational church Sunday morning. While in Illinois he attended Billy Sunday's meetings in Springfield for a week. In closing his sermon he related the following incident:

Sunday was holding one of his great men's meetings. Eight thousand men were there, taxing the great auditorium to its capacity. He preached as only Billy Sunday can preach, hurling volley upon volley of cutting; stinging rebuke upon the sins, the lusts and passions of men. When he plead with them to come forward and accept Christ two hundred men knelt around the altar. With this throng of repentant men came a well dressed, powerfully built man, sobbing convulsively; the tears raining down his cheeks. Another man bearing a striking resemblance to the first came forward. He too was sobbing and blinded with tears. He knelt near the first. When they arose their eyes met. "Pete are you here?"

"Yes, Will; are you here?"

Here were two brothers who had not spoken to one another for five years following a bitter quarrel. Oh how they hated each other. A child had died in one of their homes. The other family had not come, either to offer sympathy or to attend the funeral. Perhaps no earthly influence could ever have bridged this awful gulf of hate, but Christ broke each man's heart and here in the presence of a great throng they embraced each other and went from the place arm in arm. L. E. Scholl.

Forest Grove, Oregon.

NOTES AND PERSONALS.

The baccalaureate sermon at Mills College this year will be given by the Rev. Elsworth Lawson of Pilgrim Church, Oakland.

Next Monday the Rev. Elsworth Lawson will give a paper at the meeting of the ministers of San Francisco and vicinity on "The Place of Modern Literature in Intellectual Life."

The Rev. Huber Burr of Weaverville came to San Francisco a few days ago for special medical attention. Recently he met with an injury to his right arm which

puzzled the local physicians, and an examination under the X ray was advised.

At the time when The Pacific is about to go to press we learn of the death of the Rev. Dr. J. H. Goodell, pastor of the Mayflower Church, Pacific Grove, at the home of his daughter in San Francisco. Dr. Goodell has long been one of California's most valued workers, and he will be missed widely.

Among the Churches

CALIFORNIA.

Oakland, Market Street.—Eight persons were received to membership at the Easter communion srvice, three on confession.

San Mateo.—The Rev. J. H. Kimball has been granted a year's leave of absence. His place is taken at present by J. A. Davidson.

San Jose.—The church had the pleasure of having as supply last Sunday Professor Castor of Pacific Theological Seminary. Mr. Patchell preached for Dr. Goodell at Pacific Grove.

Los Angeles, Bethlehem.—Ten persons were received into the Japanese branch of the church the first Sunday in April, eight of whom were baptized by the pastor, the Rev. Dana W. Bartlett.

Berkeley, Park.—Twelve persons were welcomed into fellowship of the church on Easter Sunday. A special offering of $125 that Sunday makes it possible for the church to meet all expenses up to date.

Sunol.—Friday evening of last week the church had the pleasure of an address by the Rev. A. W. Palmer of Oakland on his trip in Italy. This was the center of a pleasant and profitable social occasion.

Stockton.—The church property has been sold for $4,500, and a new building will be erected, toward which there are available about $13,000 and a new lot. The building now in use is to be vacated in September. The new edifice will cost about $20,000.

Oakland, Pilgrim.—The pastor announced a series of Sunday evening sermons on the theme "Man in a World of Men." Topics as follows: The Man and the Nation, Individualism Old and New, Heredity and Personal Responsibility, Environment and Personal Responsibility, An Ancient Code of Ethics, A prophet's Gospel. . These will be based on Ezekiel and his teachicng.

Pomona.—The members of Pilgrim Church of Pomona will never forget the sight they witnessed Easter Sunday when nineteen young men from the boys' brigade, making a line clear across the church, stood up and took the vows of the church upon them. The church was beautifully decorated, a bank of calla lillies extending from one end of the platform to the other. The choir rendered a fine cantata entitled "Easter Morn and Eve," and the solo by Mrs. Dutton of Chicago was enjoyed by all. The Vesper service was conducted by the Sunday-school and consisted of songs and readings and a most excellent address by the pastor, Rev. Geo. E. Soper.

Redondo.—The Redondo Beach church has passed its first year as a self-supporting church. Some were surprised and all greatly encouraged when the treasurer reported at the annual meeting all running expenses paid and money in the treasury. The debt on a heavy street bond has been largely raised and all look forward to a new era in this church which has had a hard struggle for many years. The Sunday-school is asking for more room and has started a building fund for this purpose. The present rate of growth will enforce building a Sunday-school department in the near future.

Reno, Nevada.—The first of the month Rev. C. L. Mears began the sixth year of his pastorate in the Reno church. During the past five years 163 members have been recieved into the church membership and about $25,000 raised for local and missionary purposes. The Easter services this year were of great interest. The Knights Templars attended the morning service, and in the evening a large offering was received for the deficit of the national societies. At the beginning of the year Andrew Carnegie made the offer to the pastor to give $1,000 toward a pipe organ for the church. The church has already raised $1800 additional toward meeting this offer. It is hoped to install the organ in the early fall. The church has lost heavily by removals during the past winter, yet has been able to keep more than even by the reception of new members. The prospect for the coming year seems brighter than at any time in the history of the church.

WASHINGTON.

Anacortes.—Horace J. Taylor has resigned and may be addressed at 101 E. 36th St., Tacoma. Superintendent Greene preached at Anacortes April 4th.

Okanogan County.—Rev. David Reid continued his evangelistic tour of our churches in Okanogan county. Services were held at Chewilken, Synarep, Anglin and Mountain View.

Maltby.—A carpet has been laid and funds are in hand for a fence around the parsonage. . An organ has been purchased for the Sunday-school at Cottage Lake. Miss Corey of Edgewater Church, Seattle, recently gave a stereopticon lecture on China, Japan and the Philippines. W. H. Head has the work here and at Grace.

Walla Walla, Inglis.—Mr. Harvey V. Miller, a Whitman College student, has been called as pastor for a year. The church is in a prosperous condition. Recently Dr. A. F. Farris of Grand Rapids, Michigan, held a series of meetings. Thirty persons were added to the membership of the church. Dr. Farris is a practical and sympathetic speaker. . His work here has done wonders for the church. His lecture on "The Face of Jesus," is eloquent, instructive and inspiring.

Seattle.—Passion week and Easter were largely celebrated in the Seattle churches. During the week services were held in many of our churches, in some instances several services and in some a communion service was held either Friday of Thursday night. Churches were filled Easter, the usual musical features being even more prominent. Protestant churches are perhaps being more ready to admit the value of the sensuous than heretofore. In many churches members were received at the Easter service.

Seattle, Green Lake.—A circle of the King's Daughters

has been organized by Mrs. Clarke among the girls of the higher school grades and the lower High School classes. Dr. E. T. Dunstan gave his stereopticon lecture on the "Land of the Kangaroo," for the benefit of the fund they are raising with which to build a room for their class and Sunday-school work, the present building being inadequate to the demands of the increasing Sunday-school. It was thought that the Fairview Branch might relieve the pressure somewhat, but the school has been larger than ever, though Fairview has had from 50 to 74 every Sunday but one since opening.

Ahtanum.—Last year was one of the best years for this church, and from the way the present year is starting out it will likely eclipse all former years. Already twenty-four have been received into our fellowship, most of them on confession of faith. The Ladies' Aid Society is making beautiful the interior of the church. A Junior Endeavor has been organized, and all the different organizations have manifested great activity. The pastor, Rev. Owen Umstead, has been with the church three years, and during that time the church has never been so prosperous in a like period in its history. The church is delighted to know that they are to have his services another year.

Almira.—A successful pastorate of seven years' duration was closed when the Rev. H. M. Painter laid down the work in the Almira and Beulah churches to take up the work in Steilacoom. When Mr. Painter took charge at Almira the church had only eight members. There was no church property and home mission funds were necessary. Now there is a fine church building, also a parsonage, and the church has advanced to self-support, is without debt and has a membership of 60. Mr. Painter will be widely missed in Eastern Washington. He is a graduate of Whitman College, class of '95, and of Chicago Theological Seminary, class of '98. For nine years he has served on the board of trustees of Whitman College. For eight years he has been registrar of the Eastern Washington Congregational Association, also one of the board of directors of the Washington Home Missionary Society for several years.

OREGON LETTER.

By George H. Himes,

Easter Sunday was a day of great rejoicing at Highland Church of this city, which is under the fostering watch care of Rev. E. S. Bollinger. Special musical numbers and decorations were important features, together with a sermon for the occasion. Eighteen new members were received, nine on confession and nine by letter. Now the church has one hundred and fifty members. This church adopted the apportionment plan for raising all its funds last December, and it was the first church of the congregational order in Oregon to take that action, and it is believed that it was the first of any denomination. So far the plan works admirably, and it is the conviction of pastor Bollinger that it is the solvent of all financial troubles in the church. The amount assigned to the Highland Church in the recent "Together Campaign," was $225,00; and when the collection for raising that sum was taken last Sunday, it was found that $248.85 had been secured; and this without any reduction in the regular collection for current expenses. Such an example is most commendable, and it worthy of being taken note of by the membership of older and stronger churches. The average attendance at the Sunday-school of this church is 280; on Easter day it was 285.

At the Sunnyside Church, Rev. John J. Staub, pastor, there was not standing room for those who desired to attend the Easter service, which was of high order. Nine members were received. All arrangements for the early construction of the new house of worship, so badly needed by this congregation have been perfected, and ground will be broken for the foundation on May first. The seating capacity of the new edifice will be thirteen hundred, and the best features of the latest and most approved church architecture will be made use of in its construction.

Rev. Cephas F. Clapp of Forest Grove, who went to Galesburg, Ill., last December in response to a call from President McClelland, of Knox College, to assist in raising $250,000 to add to the endowment fund, returned home a few days ago, the object of his eastern trip having been accomplished.

Mrs. Evan H. Hughes, wife of pastor Hughes of the Corvallis Church, sustained a sad loss by the death of her mother recently at Ridgefield, Washington.

Rev. Arthur J. Folsom, Superintedent of the C. H. M. S. for Oregon, returned from California last week where he had been assisting in the "together Missionary Campaign" for the past month.

The thirteenth annual meeting of the West Willamette Association of Churches and Ministers was held with the Hoodview Church, near Wilsonville, Rev. E. E. Reed, pastor, last Tuesday and Wednesday. Rev. Daniel Staver was chosen Moderator and Miss E. S. Penfield Scribe. Ten out of thirteen churches in this association were represented. Rev. A. B. Snider, of the Beaverton Church, was to have preached the associational sermon on the first evening, but illness prevented his attendance, consequently an address appropriate to the occasion was made by Rev. Luther R. Dyott, D.D., of the Portland First Church.

The sessions were interesting and helpful throughout, and well attended, considering that the church is in the heart of a rural community, rather sparsely settled, and yet one of the most beautiful to be found any where on the coast. The principal topics presented were the following: "Reorganization Plans," by Rev. L. Bates; "The Church's Need of the Holy Spirit," Rev. J. M. Barber; "Business Methods in Doing the Lord's Business," J. S. Bishop, M.D.,; "The Church as a Social Center," Rev. Jeannette O. Ferris; "Responsibility of the Women for the Women's Boards," Mrs. Walter Hoge; "Report of the Women's Missionary Committee," Mrs. Cephas F. Clapp, presented by Rev. Dora Read Barber; "The Training Department of the Sunday-school," Mrs. Howard N. Smith, Superintendent of the C. S. S. P. S.; "Pacific University," Prof. E. J. Baker; "The Laymen's Movement," Mr. G. S. Allen.

The last evening was occupied by Superintendent Arthur J. Folsom, who gave an account of the last misionary campaign, and by Rev. Cephas F. Clapp, who recounted his experiences in assisting to raise the endowment fund of Knox College, Galesburg, Ill., and also his impressions while in attendance at the revival meetings of "Gipsy Smith," and "Billy Sunday." In both cases he spoke highly of the work these men had accomplished.

One of the most interesting occasions of the association was the examination and ordination to the ministry of Prof, Ben. Kori, who since 1906 has had the chair of Modern Languages in Pacific University. Prof. Ben Kori

is a native of Tripoli and was educated in the Patriarchal College in Ain Traz, Mt. Lebanon, at the Greek Catholic College, Rome, and also at the Greek Pontifical College. Upon coming to the United States in 1900 he spent a year in Hiram College, Ohio and the same length of time in Drake University, Des Moines, Iowa,. both as a student and teacher of Hebrew, Latin and Greek. He was in the University of Chicago two summers, and several months in the Atlantic Christian College, Wilson, N. C. During the last three years before coming to Oregon he was connected with the Texan Christian University, in Texas. The statement of his Christian belief and experience was very clear and strong, and after a rigid examination he was unanimously recommended for ordination. At this service the introductory prayer was made by Rev. Daniel Staver, charge by Superintendent Folsom, right hand of fellowship, Rev. J. M. Barber, ordaining prayer, Rev. Cephas F. Clapp.

Prof, Ben Kori has been preaching occasionally for several years past, and hopes in a few years the way may open so that he can return to the land of his nativity as a missionary.

Portland, April 18, 1909.

SANTA CLARA ASSOCIATION.

The annual meeting was held with the churches at San Mateo and Burlingame on Tuesday and Wednesday of last week.

The meetings throughout were helpful and inspiring.

The Association sermon by the Rev. J. B. Orr of Santa Cruz, on "The Church the Bride of Christ" was one of much spiritual uplift.

In part the program was: "Open Doors for the Church Activities," by B. V. Bozata; "The Fruitless Call of the Church to the World," by Geo. E. Atkinson; "Why Are Modern Cults Able to So successfully Invade Our Church Membership?" by W. T. Patchell; "What Phases of the Gospel Should be Emphasized to Meet Present Conditions?" by C. W. Merrill; "God's Use of Faithful Minorities," by C. C. Kirtland; "Work Among the Young People," by Miles B. Fisher; "Men's Work in the Church," by Hon. Jesse Macy of Iowa.

An especially interesting Woman's Hour was the feature of one ofternoon. Mrs. Wagner of San Jose, formerly a missionary to China and Mrs. E. L. Walz of the Green Street Church, San Francisco, spoke very entertainingly at that time.

The final session was held in the church at Burlingame, and addresses were made by the Revs. L. D. Rathbone, H. M. Tenney and W. C. Pond.

The Rev. C. C. Kirtland was elected moderator; Rev. G. E. Atkinson, registrar; and the Rev. J. H. Goodell association preacher.

THE CALIFORNIA LEGISLATURE.

G. L. Tufts, Secretary of Reform Bureau. Review of the Legislature.

The thirty-eighth California Legislature has passed into history. It was commonly regarded about Sacramento as one of the most commendable class of legislators on the whole that had occupied seats at the capitol for the past twenty years. The people should not fail to recognize the splendid work done in the passage of the anti-racetrack gambling bill, the prohibition of saloons within one and one-half miles of Stanford University and the direct primary law. If the last is not all that it should be, a practical test will reveal its deficiencies. The principle has been secured.

There were a dozen other moral measures which were killed upon the floor or buried in Porter's Committee on Public Morals to await their day of resurrection two years hence provided the proper kind of men are sent to exhume them. Local option was defeated in the Senate by a two to one vote. The majority trembled before the power of the Royal Arch and bowed in submission to them. The Sunday rest bill was introduced during the first days of the session in both Houses and was referred to the Committee on Public Morals. The majority of the Assembly committee were favorable to the bill, but the chairman, who seemed to be the willing servant of Speaker Stanton, blocked the bill and held it in his committee throughout the session. The writer appealed to him again and again to have it reported back to the Assembly, but all in vain. It was quite evident that the higher-ups had given different orders. In the vote upon the Sunday Constitutional Ammendment, of which Grove L. Johnson was the author, the speaker and all but one of the Los Angeles delegation, and that one absent from his seat, voted against the amendment. The Royal Arch and Seventh Day Adventists joined forces with each other to defeat the measure.

We also failed to get the Sunday-rest bill out of committee in the Senate. The Committee on Public Morals was appointed by the president of the Senate to execute all moral measures and thus to checkmate the Public Morals Committee of the Assembly and hoodwink the people. For the above reasons the bill never came to a vote. We lay the responsibility upon the chairmen of the two committees upon Public Morals. Such representatives are a travesty upon good legislation.

"The "reformers" were about equal in numbers in either House to the "programers," but the latter controlled the chairman of both Houses and of the leading committees, which gave them a great advantage. If the good people of the State will follow up the victories they have gained and elect a few more reformers to take the place of the performers, then Christian lobbyists can report more battles won next session. But it will require a mighty and constant effort from date. A triumvirate of corrupt forces and threatening to defeat the re-election of our friends These are the political machine, the Royal Arch or saloon element and the racetracck gamblers, who would gladly return to power and repeal the law passed against them. It behooves all the forces of righteousness to be awake.

MAMMY'S EASTER LILLIES.

Martha H. P. Abbott.

Mammy settled her stiffly-starched, voluminous skirts into the rocker by the kitchen window, and loosened her bonnet-strings.

"Yes," she said with a smile that showed all her shining white teeth, "I'm sartin Miss Alice'll see me. Most o'

folks that's called come a-purpose to see how much mournin' she wears and how much she cries; but Miss Alice and I have been friends ever since she was borned. I see her through de whoppin'-cough and de measles, and goodness knows what else. And when me and Jake had saved enough to buy our place, and we give our notice, she put both her white arms round my neck, and sez she: 'Remember, Mammy, if I'm ever in trouble, I shall want you.' "

"I don't thing she'll see you," said Jane, the smart servant girl, as she stood at the glass, admiring the effect of a new red bosom-pin.

"You jes, tell her who 'tis, and we'll see," said Mammy loftily.

Jane ogled at the glass a little longer and then vanished, reappearing soon with triumph on her face. "Mistress can't see you today," she said.

"I don't believe a word of it," cried Mammy sharply.

"Them was jest her words," persisted Jane, trying on her pin again. "She said: 'Give my love to Mammy, but tell her I can't see her today' "

Mammy looked at the servant blankly for a moment, unconsciously tying and untying her bonnet-strings. Then she got up and pinned her shawl about her. "I guess I'll be a-goin'," she said. "Ef she don't want me, dere ain't any use in my hangin' round here any longer."

Even Jane was touched by the look of sorrow on Mammy's face, for she turned from the glass. "You wait a minute, Mammy," she said, "and I'll bring you a cup of tea and a slice of toast. You'll be tired and hungry before you get home."

Just then a gentleman came in to give some order to the servant. Seeing the visitor, he smiled and gave her his hand cordially. "Why, Mammy," he said, "I'm glad to see you. Come right into the library." And he ushered the old black woman into the handsomely furnished room he had just left, as courteously as if she had been the first lady in the land.

Mammy had not only been a faithful servant for the Reyburns, but she held a very warm place in their hearts, and even since leaving them she had been entrusted with many a confidence.

"It was good of you to come to see us," Mr. Reyburn said, drawing up an easy chair before the fire-place for her, and stirring the fire.

"But Miss Alice wouldn't see me, Mister George," said Mammy, with a little tremble in her voice.

"She doesn't see any one but the maid and myself. Mr. and Mrs. Chaplin called yesterday. You know how intimately we have always been with them. Mrs. Chaplin would have said such comforting things, but Alice would not come down in spite of my entreaties. I tell you, Mammy," and Mr. Reyburn paced the floor with energy, "it's almost more than I can bear. It was hard enough to lose Eva, but I feel almost as if I had lost my wife, too. She sits in her room alone, day after day, and the house is lonely and cheerless. If it goes on like this much longer, I do not know what I shall do."

Mammy's disappointment was forgotten at once in the presence of Mr. Reyburn's great trouble, and her face took on once more a cheerful look, as she leaned back in her chair. "Neber you fear, Mister George," she said in her rich, soft voice, "nebber you fear. She'll come out all right, Miss Alice will. It's de empty arms dat's so hard to bear and seems like to break de heart. Jes' wait, and don't worry her. Gib her time, and she'll come out all right, and be her own lubly self again."

Mammy was a born nurse. Everybody in trouble felt the sympathy of her kind old heart, and there was a magical soothing power in her voice. When a little later, Mr. Reyburn was called away, he shook her hand warmly, say-to her: "Thank you, Mammy. You have comforted me as no one else could have done. We will wait and hope for the best."

"May I see de picture before I go?" asked Mammy.

"Go anywhere you like except into Alice's room," Mr. Reyburn answered.

Mammy went the length of the great hall, and opened a door to the right. She hesitated a moment upon the threshold, and half turned back. Then, controlling herself with an effort, she entered and closed the door behind her.

It was a beautiful room, the arranging of which had been the delight of Mr. Reyburn's fair young wife. There were pictures and life-like statuary, rich rugs and draperies, and rare, costly things everywhere. Now, however, a gloom seemed to have settled like a pall over the room. Sombre coverings concealed some of the furniture, and the heavy window curtains were drawn. Even the fire in the fire-place seemed to add to the chill of the room. The blackened logs sent up only a feeble flame.

Mammy crossed the room and drew back one of the window draperies, till a long ray of sunlight fell athwart a picture, hanging in its frame of white and gold, upon the wall. It was that of little Eva Reyburn, whose sudden death had desolated the stately house. It had been painted by the artist mother. Love had guided her brush, and the winsome, laughing face, the sunny hair, and the dimpled, rounded arms, were wonderfully like life.

Mammy dropped into a chair, and sat for a long time before her dead darling's picture, swaying her body to and fro, and sobbing as if her old heart would break. Then dropping the curtain, she went quietly out of the room.

Days came and went, and still, in her black robes, the young mother sat hopeless. Friends who would have brought her comfort came, but she would not see them. What could they know of a grief like hers? It seemed to her that she was alone, as one whom God had stricken above all others. What did it matter to her that the sun shone, and there were joy and brightness all about her? She saw nothing, could think of nothing, but a little grave, over which the snow lay drifted. Friends at last grew tired of calling, only to be refused admission to her presence, and at last no one except Mammy came. Every day the portly figure with the shining black face appeared in the kitchen, and every day the maid brought down the message: "The mistress sends her love, but she can't see you today." Then the old nurse would go away, only saying cheerfully: "Nebber min'. It's gwine ter come out all right some time, sartain sure."

Easter morning came. The sun shone brightly, and Nature seemed to have roused from her winter-sleep. The passers-by drank in life and hope with the very air, and there was an unconscious gladness in their faces.

Late that morning in her heavy black robes, Mrs. Reyburn came wearily down from her room. An expression of displeasure escaped her, as she entered the parlor. The servants had disobeyed her directions, and the room wore something of its old, bright look. Some of the coverings of the chairs had been removed. The fire sparkled and roared cherrily, and threw dancing shadows over the walls. The curtains were drawn aside, and a flood of sunlight

poured in. Even her child's picture had been touched by other hands than hers. A long spray of lilies of the valley, tied with white ribbon, hung over it. Upon the floor below the picture, in a quaint old pot, was a plant, tall and stately, with long, shining leaves, and crowned with a stalk of beautiful blooms.

An Easter lily! It was Easter day! She had not thought of it before. Among the flowers was a card, bearing the words, in a labored hand: "Because I live, ye shall live also." It was Mammy's handwriting. Mrs. Reyburn would have recognized it anywhere. She, herself when but a child, had taught her nurse to write, guiding the big black hand with her small, white one. It was Mammy who had made the changes in the room, and the lillies of the valley had probably cost her a hard day's washing. Mammy was a privileged character, and Mrs. Reyburn's face softened at the thought of her old nurse.

The Easter lily! How well Mrs. Reyburn remembered! The autumn before, while planting her bulbs for winter blooming, she had thrown one aside as worthless, it was so small and withered. Mammy, standing by, had begged for it, and she had pressed it down into the soft mold of this pot, and given it to the old woman, saying, laughingly: "There, take it Mammy. There's no life in it, but you must have something to nurse, so you can try it." And what a marvel! In place of the dry, unsightly bulb, this regal plant, bearing aloft its glorious burden of lillies that filled the room with fragrance!

Life, from Death! Every blossom seemed giftetd with a voice as she bent down and drank in the wonderful beauty. Could not He who had quickened the bulb into life be trusted with her child? It was Easter Day; Christ had risen; it was the living Christ and not the dead one, for whose sake she asked to be heard when she prayed. And these were his words: "Because I live ye shall live also." Could she doubt him?

The evergreens, outside, sent in swaying shadows over Eva's picture, till it seemed as if the sweet lips moved, and the eyes reflected a soul within. Standing there by Mammy's flowers, in the glory of the Easter morning, all doubt and bitterness died out of Alice Reyburn's heart. The little grave was still sacred, but she looked beyond it. Her darling lived, and they would sometime meet again. For now, there were wealth and time to be wisely used, and love to be answered with love, there was gladness to rejoice in, and tears to be dried. Oh, life was beautiful yet!

Mr. Reyburn was sitting in the library a little later when he heard his wife's step at the door, and looked up with a welcoming smile. Something in her face held his glance. The hopeless look she had worn so long was gone, and in its place was a great gladness! Eagerly he held out his hand, and she came and stood beside him. "It is Easter Day," she said simply; and he caught the deep meaning of her words. Mammy, going by the window, had a glimpse of her radiant face. "Bress de Lord!" she said; "it's done come out all right, sartin' sure."—Ex.

THOSE WE LOVE BEST.

They say the world is round, and yet
I often think it's square,
So many little hurts we get
From corners here and there.
But one sad truth in life I've found
While journeying in the West;
The only folks who really wound
Are those we love the best.

The choicest garb and sweetest grace
Are often to strangers shown;
The careless mein, the frowning face
Are given to our own.
We flatter those we scarcely know,
We please the fleeting guest;
And deal full many a thoughtless blow
To those who love us best.

Love does not grow on every tree,
Nor true hearts yearly bloom.
Alas! for those who only see
This truth across the tomb.
But soon or late the fact grows plain
To all through sorrow's test;
The only ones who give us pain
Are those we love the best.

—Ella Wheeler Wilcox.

Young People

STEEL SQUARES AND RUBBER SHOES.

By Fred Myron Colby.

Nearly all of you have seen the large steel squares that are used by carpenters, but perhaps you do not know when and where they were first made, and how they came to be used. The making of them is a great industry now, but when the last century came in there was not one in use.

The inventor was a poor Vermont blacksmith, Silas Howes by name, and he lived in South Shaftsbury, not far from Bennington, where General Stark won his famous victory over the Bristish in the Revolution. Very often at his forge Howes must have heard stories of the battle told by surviving veterans of the war. But he did nod spend all of his time listening to stories or telling of them. He was poor and had a large family, and it was not always easy to make ends meet.

One dull, rainy day a peddler of tinware called at his shop to have the blacksmith fasten a shoe on his horse. These peddlers traveled up and down the country, calling at every farmhouse, nnd buying everything in the way of barter. This one had a number of wornout steel saws that he had picked up in various places. Howes bargained for them, shoeing the peddler's horse and receiving the saws in payment, and each thought he had made an excellent trade.

What was the blacksmith going to do with the worn-out saws, do you suppose? Well, he had an idea, and, as it proved, it was a very happy idea. It was to polish and weld two saws together, at right angles, and thus make a rule or measure, superior to anything then in use. After a few attempts he succeeded in making a "square," marked it off into inches and fractions of inches, and found that it answered every purpose that he intended it for.

In the course of a few weeks he made quite a number during his spare hours. These he sent out by the peddlers, who found every carpenter eager to buy one. Soon he found orders coming in faster than he could

supply the demand. One of his steel "squares" would sell for five or six dollars, which was five times as much as it cost him, so there was money in this new idea of his.

He applied for and obtained a patent on his invention, so that no one else could deprive him of the profit it gave him. It was just after the close of the War of 1812, and money was scarce and difficult to get. But Silas worked early and late, and as he earned money he bought iron, and hired men to help him. In a few years he was able to erect a large factory and put in machinery for the making of squares, which by this time had found their way all over the country, and had made their inventor famous.

Such was the small beginning of a large and important industry. Peoople came miles to see the wonderful forges, the showers of sparks flying from beneath the heavy hammers, and listen to the din of the thousand workmen. And it all came about from a thoughtful man's seeing a few wornout saws in a peddler's wagon.

Silas Howes lived to be a millionaire, and he did a great deal of good with his money. Few names are deserving of more lasting remembrance than that of the successful Vermont blacksmith. When he died the Eagle Square Company was organized, and squares are still made on the spot where the first was made more than ninety-five years ago.

Something more than seventy years ago, there was a man often seen in the streets of New York, who was called "the India rubber man." Everything that he wore—cap, coat, shoes, waistcoat and even his cravat—were made of India rubber. His real name was Charles Goodyear. Perhaps you have heard of him. He was the inventor of vulcanized rubber.

India rubber is the product of the caoutchous, tree which grows in South America. The Indians of Brazil tap these trees and the juice or sap, which is something like milk or cream makes India rubber when dried. In this country it was used only to erase pencil marks, but the Indians made bottles and shoes of it, which were considered very curious, and sold for a wonderful price.

After a time a number of men got some rubber from Brazil and tried to make shoes in this country. But they were not very successful. The shoes would stiffen and they would melt. What Goodyear was trying to find out was how to make rubber so that it would neither freeze or melt

It was a long time before he found out. Many men would have been discouraged, but Goodyear did not once think of giving up. He was so poor that he had to borrow money to buy rubber with. Sometimes he was without wood or coal, and his family was kept from starving only by kindness of neighbors; still he perserved.

One day, as he was at work mixing rubber with sulphur, it fell out of his hand upon the hot stove. It was some time before he could recover it, and then he observed that it had not been melted by the heat. H carried the rubber out of doors and let it remain over night, and although he temperature was below zero, it did not freeze. By accident he had discovered what long beeen searching for.

But he had yet to learn how to mix the rubber and the sulphur and then he had to make people buy his vulcanized rubber garments. To this end he made a complete suit for himself and wore it in all kinds of weather to advertise his goods. He even carried a cane of India rubber. It was not strange that he was called the "India rubber man."

At last people found out that his rubber garments were all that he represented them to be. People that had to be out in the rain could now keep themselves from getting wet. Everybody has been made more comfortable, and a gerat many lives have been saved, by rubber boots and rain coats.

BAKING-DAY.

Mistress Marjorie loves to play
She is the cook on baking day.
Up goes the sleeve from the dimpled arm;
On goes the tier to keep from harm
Dress of lace and embroidery—
"Sometimes you spill things!" says Marjorie
Sweet and sticky from top to toe.
Watch her trippling it to and fro.
Raisins and currants and eggs and spice,
Citron and sugar and all that's nice,
Butter and essences—"Deary me!
Cooks can't be stingy!" says Marjorie.

Into the oven she pops a pie.
"Won't they just love a piece by and by!
Cookies and cakes and the puddings too,
Marked with an 'I' and a 'love' and a 'U';
Brown and bonny they soon will be.
Cooking is lovely!" says Marjorie.

Mother goes by with a pat and a smile
(Watching the oven all the while);
Father comes tip-toeing out to look
At the dear little maid who is playing cook;
Laughing at her as she laughs in glee.
"The cook is lovely, at least!" says he.

THE WIND'S FUN.

One day the wind blew through the town, and oh! how merry it was. It whistled down the chimneys, and scampered round the corners, and sang in the tree tops. "Come and dance, come and dance, come and dacne with me," that is what it seemed to say.

And what could keep from dancing to such a merry time? The clothes danced on the clothes-line, the leaves danced on the branches of the trees, and a little boy's hat danced off his head and down the sidewalk as fast as it could go.

It was a sailor hat wat htk fthehr dod thef fthehto

It was a sailor hat with a blue ribbon around it, and the ends of he ribbons flew out behind like little blue flags.

"Stop!" cried the little boy as it blew away; but the hat could not stop The wind whirled it and twirled it, and landed it at last right in the middle of the street.

"Now I'll get it, said the child, and he was just reaching his hand out for it when off it went again, rolling over and over like a hoop.

"Nobody can catch me," thought the hat proudly; "and I do not know myself how far I shall go."

Just then the wind whisked it into an alley, and dropped it behind a barrel there. When the little boy looked into the alley, it was nowhere to be seen.

"Where is my new sailor hat?" he cried.

"Ho ho! I know," laughed the wind, and it blew the

barrel, and fluttered the ends of the blue ribbon till the little boy spied them.

"Hurrah!" said he; and he ran to pick up the hat in a hurry.

"The wind shall not get my new hat again," he said and he put it on his head and held it with both hands all the way home.

But as for the clothes on the clothes-line, and the leaves on the trees, and the bit of paper in the street, they danced on and on, till the wind blew away; and that is the end of my story.—Maud Lindsay, in Kindergarten Review.

HOW PET ORDERED THE GROCERIES.

Pet's home was only a few steps from the grocery store, and she often went with her mamma to order the groceries. She would stand back and listen as her mamma said, "Two pounds of steak, a dozen eggs, a cake of soap, and a bushel of potatoes," and then watch the grocer as he wrote down the order. Often he gave her an apple or a piece of candy, for he was very fond of Pet.

One afternoon Pet's mamma was obliged to be away from home, and she could not very well take Pet, so she said, "Now, Pet, you stay and keep house in mamma's place this afternoon. Papa will be up in his study, and, if you get lonely, you may go up and sit with him. Be a good girl, won't you, Pet? You are mamma's little housekeeper to-day."

Pet wished she had some brothers and sisters to play with, but she hadn't; so she began to dress her doll, and that took quite a while, for there were five of them. But finally she had them all dressed, and then she sat down to think what she could do next.

"Why, I 'most forgot!" she exclaimed, jumping up in a great hurry. "I don't believe mamma has ordered her groc'ries to-day. I must go right over and do it."

So she put on her hat and ran over to the grocery Mr. Barnes was very much surprised when she said. "I have come to order the groce'ries, Mr. Barnes."

"Have you?" said Mr. Barnes."

"Yes; and I want some meat—roast ham chops, I think I'll have to-day, and I guess six pounds will be enough,—and I want a pound of butter, and a pound—no, two pounds—of pink sugar?" She had seen her mother color the cake yesterday with some pink sugar, and it was so pretty that she wanted another one like it to-morrow.

"And—let me see—oh, yes; I want a fish,—a cod fish, if you have one. Maybe I'd better have two, for papa is very fond of fish.

Mr. Barnes had been writing down her order with a very sober face, just as he was in the habit of taking orders from five-year-old girls every day.

"I guess that's all," said Pet. "Why, no, I pretty near forgot the tea. I'll take five pounds, please; and a little milk, for papa likes milk in his tea. Please send the things right over," and Pet ran back to her study, and became so interested in looking at a new book that she was surprised to see her mother step in.

"Why, mamma, are you back so soon?" she said.

"Yes, Pet; but didn't you know it's nearly supper time?"

"No, is it?" and Pet got up and looked anxiously down into the street. "I don't believe Mr. Barnes has sent those groc'ries yet, and I told him to send them right over."

"I saw him, dear, and told him he need not send them till morning," said her mother.

Pet looked relieved, and was glad that it didn't matter because the groceries were late. When they came in the morning, she was out at play, so she never knew that it was lamb instead of "ham chops," and granulated sugar instead of "pink," and that the tea and fish were left out entirely. But good old Mr. Barnes often laughs when he tells about Pet's order.—R. F. Knapp, in Sunday-school Times.

TRYING TO GET EVEN DON'T PAY.

Some people's shoulders are loaded with chips
They're looking for insults and slights,
And sometimes the days seem almost too short,
And then they lie awake nights
Thinking and planning what they will do,
And how they'll get even with those
Who thoughtlessly knock from their shoulders a chip
Or carelessly step on their toes.
All of which leads me to say—
That for trouble and grief
It's my honest belief
Trying to get even don't pay.

I know it is natural to hit people back,
And give them as good as they send;
And also I know that wrangling and strife
Must sometime come to an end,
It's better, by far, to put up with a grief
And appear to submit to a wrong,
Than try to "get even," the way of the world,
And most of us go with the throng.
All of which leads me to say—
That for trouble and grief
It's my honest belief
Trying to get even don't pay.

As the world is made up there're very few saints,
And there's very few more to be born;
The average man looks out for himself
All day from the earliest morn.
Trying to "get even" is a natural trait
Since the time of "Old Adam's" fall;
But experience shows as every one knows,
That "honey" is cheaper than "gall."
All of which leads me to say—
That for trouble and grief
It's my honest belief
Trying to get even don't pay.
—From the Portland Argus.

"One ship drives east and another west
With the self-same winds that blow.
'Tis the set of the sails and not the gales
Which tell us the way to go.
Like the winds of the sea are the waves of fate,
As we voyage along through life,
'Tis the set of the soul which decides the goal,
And not the calm nor the strife."

Ecuador is being sorely tried with Yellow fever and bubonic plague There are persistent rumors of trouble in the Central American republics.

Dr. William Jones, noted anthropologist of Chicago, was lured to his death and killed by tribesmen among whom he was living, in the Philippine Islands, last week.

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